

AN AMERICAN CHURCHMAN VISITS JAPAN

Jan
Japan -
Reputation

7707
'JAN 1 6 1946'


INSIDE JAPAN

TWO MONTHS AFTER SURRENDER



An address by Bishop James C. Baker
to an interdenominational gathering
at the First Methodist Church
in Los Angeles, November 20, 1945

(Recorded by Sound Scriber)



Digitized by the Internet Archive
in 2017 with funding from
Columbia University Libraries

IT'S GOOD to be at home. Four weeks ago tonight, in the late afternoon, we landed at Atsugi Air Field, just outside Tokyo, the field on which the occupation forces of the United States landed when they came into Japan. We had left Hamilton Field, California, at 1:30 on the afternoon of Sunday, October 21st; we had a total trip of 60 hours over all, 38 flying hours. We went from Hamilton Field to Hickam in Honolulu, to Kwajalein, to Guam, to Tokyo. On our return we had approximately the same time schedule, except that we flew 42 hours because of the prevailing winds, stopping not only at Guam and Kwajalein and Hickam, but also at Johnson Island, that little spot of 163 acres in the midst of the ocean, where there had to be a fill-in in order to even get a runway—and one could not help but wonder that the pilot could find it in the vast expanse of the Pacific Ocean.

It took us about 5 days for the going and coming, and we had 3 weeks and 2 days in Japan. It seems almost impossible, doesn't it? In Japan we travelled from Tokyo and Yokahama to Nagoya—then on down to Kyoto, the ancient capital (which is the only city of any size in Japan which is not almost entirely destroyed by our bombing) and from Kyoto to Osaka and Kobe—and then we were taken in one of General MacArthur's staff planes to Hiroshima (Hiroshima the city where the first atomic bomb fell) and from there to Nagasaki where the second atomic bomb fell, and then back to Tokyo; ruins everywhere, unbelievable devastation. Seventy of the great cities of Japan, we are told, are all in like condition.

We were an ecumenical group—we did not go as men representing particular denominations, but as representatives of Protestant Christianity in the United States. The leader of our deputation was Dr. Douglas Horton, the President of the American section of the World Council of Churches. The others were Dr. Luman Shafer, the Chairman of the Japan Committee of the Foreign Missions Council; Dr. Walter Van Kirk, the Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America; and myself, Chairman of the International Missionary Council. I should like this evening to lift up the fact that we did not go as Methodists or Congregationalists or Reformed. Everywhere we went the emphasis was upon the fact that we were representative of the Protestant Christians of the United States.

The beginning of our journey came out of the fact that in 1941, at Riverside, representatives of the same general Protestant life in America met 8 Japanese at Riverside Inn in Riverside—these leading Japanese churchmen having come to express the hope that in some way the Christian forces could work together against the struggle which seemed almost inevitable. After they had gone back to Japan (they were led by Dr. Kagawa) the plan was made for a return deputation in the autumn of 1941, but red war overwhelmed us before that delegation could go. In mid-summer of 1945, weeks before the surrender, the American members (some 17) of that Riverside Fellowship decided that they would meet to ask how they could plan to pick up fellowship when it became possible again. They had such a meeting

2 weeks after the surrender, but before they met there came from the O.W.I. a report of a broadcast from Tokyo in which the head of the Department of Religion and Culture, Mr. Miyakota, described the Riverside Fellowship and what happened at Riverside and the plan that had been made for a return deputation—and then went on to say that he hoped now the Christians of America might find it possible to come—and if they did come, they would be heartily welcomed in the traditional spirit of International Christianity and they would be most cordially received.

That seemed like a providential invitation and, therefore, the plans were immediately made to choose and send a deputation representing Protestant Christianity. You will be glad to know that this was the first civilian group to go into Japan after the occupation. I want to underscore that—the Christian forces got into Japan before any other group, although before we left in that 3 week period of our stay, other groups were beginning to come in representing business and other interests. It is a symbol of the concern of the Christian people of the United States that their representatives should have been *first*.

The President of the United States was very much interested in our going. He wrote a letter saying “I am happy to know that the Federal Council of Churches of Christ in America will send a deputation to Japan for the purpose of conferring with Japanese Christians”. I hold in my hand a facsimile of the President’s letter. He wrote: “In my opinion if Japan is to evolve into a peaceful nation with an international as against a national outlook, she must understand and appreciate the religious forces of the world. As General MacArthur so well stated following the surrender of Japan on September 2, 1945: ‘The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past few thousand years; it must be of the spirit if we are to save the flesh’. Your deputation should in a large measure aid in solving this fundamental problem facing Japan. —Very sincerely yours, Harry Truman.”

The State Department was interested—General MacArthur was interested; and soon we were speeded on our way, as I have already described to you, with the highest priority and we were in like manner returned. Our purpose was to renew face to face contact with fellow Christians in Japan—to seek to establish or re-establish the living bond of unity in Christ—to counsel together concerning the ways and means by which as Christians we could help to make a more decent world order and achieve what Dr. Kagawa called, when he was here in 1941, “a blue Pacific” instead of a red Pacific.

I should like now quickly to say whom we saw in order to give you some understanding of the basis for the further remarks that I shall make. First, the *Americans*; General MacArthur greeted us most cordially and said “I am glad you have come. You have a real contribution to make.” We were at the American Embassy, where General and Mrs. MacArthur have their home, for a luncheon on the first day

of our stay, and for 3 hours the General talked to us about his plans and programs and hopes. I shall say a word about him a little later. We also saw many American soldiers and many officers (those who are responsible for carrying forward the work of the occupation). We saw George Atcheson, Jr., the special representative of the State Department and had conferences with him and his staff. Second, the *Japanese*—we saw, of course, the Christian leaders, who carry special responsibility in the church and in the schools. We saw many people in the city and in the country. We visited many of the members of the Japanese government; not simply saw them, but had conferences with them—the Prime Minister, Baron Shidehara; the Foreign Minister, Mr. Yoshida; the Minister of Education, Mr. Maeda; the Minister of Welfare, Mr. Ashida; the Transportation Minister, Mr. Tanaka, and others. We had conference with leaders within the Imperial household like Prince Konoye and Prince Higashi-Kuni, who was the first Premier after the surrender. Then at the request of the Imperial household itself we were received in audience by the Emperor, not simply as a deputation, but each one of us was received individually for personal and individual conversation with him.

We did not know when we went out how we should be received. If ever a group of men went out like Abraham of old, not knowing whither we went in the sense of not knowing what kind of mental and spiritual experiences we'd go into, this group of 4 men went in that fashion. Even those who had lived longest in Japan could not tell us what we were to expect or how we should be received. We are a conquering nation — they are an utterly defeated nation. What would be their attitude? I cannot yet get over the amazement and the astonishment at our reception—not only by the Christians but by the non-Christians—by the press—by the officers of government—and you will understand in a moment why they received us as they did. The press, both the English paper edited by Japanese, the *Nippon Times*, and the vernacular press, gave much space to our doings and also a sympathetic account of what we were doing. I have here in my hand a column and a half editorial which appeared in the *Nippon Times*, an editorial written by a Japanese in a paper edited and printed by Japanese under the heading “Visit of the American Religious Leaders”. I'm not going to read all the editorial though it is a very significant one.

The editorial begins, “The present visit in Japan of four prominent American religious leaders comprising a deputation representing the Protestant churches of America, is a matter which should interest the general Japanese public no less than the Japanese Christians—for although the avowed purpose of this deputation is to re-establish contact with the Japanese Christians and to survey the general post-war religious situation in Japan, the influence of such visitors will far transcend mere matters of church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded people.” And the closing paragraph (the rest is almost as interesting as what I have read) is “For this reason if for nothing else, the invigoration

of the Japanese community in contact with such instrumentalities as the present visiting deputation is in the national interest. All progressive-minded Japanese, Christian or non-Christian, or anti-Christian, should therefore welcome the American ecclesiastical visitors as valuable contributors to the advancement of Japan to a rightful place in an enlightened and peaceful world."

Perhaps this is the proper place for me to say a word about our reception by the Emperor, because it belongs in the picture of the attitude of Japanese people—Christian and non-Christian. His questions had to do all the way through with Christianity, and the progress of Christianity in this country, and the contribution Christianity had made to Japan and appreciation of our coming as representatives of the Christians of the United States. You have here one of the broad windows open into the fact that this is an unprecedented time for the Christian movement in Japan. General MacArthur said, "I wish we could give these people Christianity now." On every hand people are asking to study Christianity because of the belief that the democracy of the United States roots in Christianity, and if they are themselves to find the way to a free and noble way of living the best means of doing it is through Christianity. Prince Higashi-Kuni, who was the first Premier after the surrender, is studying Christianity with Dr. Kaga-wa. Japan has been defeated, let nobody make any mistake about that. I have seen "half-baked" statements to the effect that they do not know this. How could they help but know it? Their cities are in ruins, in unbelievable devastation. They know they are defeated and they will know it increasingly as the occupation goes forward. There are bitter months ahead of them and they say from the highest to the lowest that they have been defeated. But strangely enough along with that statement, over and over again from all classes of the people likewise comes the remark that, "we look upon our defeat as a liberation."

One of the most prominent of Japanese leaders said to us one day: "We are living in rubble, ruin is everywhere about us, but we are very happy. We believe now that we have been freed from militarism, from the military—and that we now have a chance to develop our schools, and a free life and to enter into all the paths of better ways." One of the leaders of government, a member of the Cabinet, said in conversation: "We have been defeated. It has been a benefit to us and will be. If the military had won then there would have been burden upon burden upon burden added to the Japanese people. It would have been increasingly terrible for us and also for all of Asia."

You feel all the time as you talk with the Japanese that with all the bitterness and suffering—unbelievable suffering—there nevertheless is the conviction that "now we have a chance such as we haven't had in our history." Of course I don't imagine that the generals and admirals (those who were responsible) have any such feeling. We didn't happen to talk with any of them. But the rank and file of people and many also in higher positions talked just exactly as I have indicated.

I want to say a word about General MacArthur. I should like to print it in your minds. He is not only a great General—he came

up the hard way from down under, through the Philippines to Japan—but also *he is a great Statesman*. In my judgment one of the papers that will live in American history is the address which he made at the time of surrender. Strange address in its idealism to be given at that particular time, in striking contrast to the “kick in the face” attitude of some others who represented America out there. General MacArthur has idealism, he has imagination, he understands the Orient, he has the far vision of the statesman and he is profoundly humane. The Japanese people believe in him—they lift up their heads because they believe that they have a man who is in charge of the conquering forces who understands something about the Orient. MacArthur has wisdom enough to recognize that the Emperor is at the heart of Japanese life. There never could have been the bloodless surrender but through the Emperor. MacArthur recognizes that there must be radical reforms in the Imperial scheme, but he knows that while that regime has been abused by the military, it may be a great instrument for good things. He has recognized that. Those who talk about doing away with the Emperor as though they could easily root him out of the life of Japan reveal how little they know about the psychological, sociological and political involvements of Japanese life. MacArthur has been wise enough to know that he could save thousands of American lives by recognizing the place of the Emperor and that with necessary reforms by increasing democratization the Emperor could be the servant of great purposes—the greater purposes of a new world.

General MacArthur is not soft — don't imagine that for a moment; he is going right forward with the things that need to be done to break the power of the military caste. If you want to see what can happen to a nation when the military gets control, look at Japan or look at Germany. The power of militarism has to be broken and the power of the financial groups that provided the resources for war has to be broken. General MacArthur is moving straight forward on that hard task and he will continue to move straight forward on it. He is not soft, but he is a man who is profoundly humane, and he feels very sharply the misunderstanding of many of our people. He said to a G.I. one day as he left his office, “Sergeant, the folks at home say we are soft. What do you think about it?” And the sergeant answered, “What do they want—do they want us to bash their heads in with the end of a rifle?” All through the occupying forces, the G. I.'s and the officers, the chaplains and all, we discover amazement at the blood-thirsty ideas and thirst for vengeance of some of the American public.

It was a stroke of genius to have a single control in Japan, and I hope we will keep it. That was statesmanship. When General MacArthur talks about what he is trying to do he will say to you, “We're trying to sow an idea—the idea of freedom; the freedom which roots in religion. If we can sow this idea it is possible for us to have peace in the Pacific for a thousand years. You are not going to get peace in the Pacific by reliance upon force. If you sow the idea an army can't stop it, secret societies can't stop it. What we want to do is to release into the life of these millions of people the idea of freedom and democracy.” MacArthur is a great man—he is a man of idealism, he

is a man likewise of iron when he needs to be rigorous. He believes that it is possible to release through the Japanese themselves those forces which will remake the nation and finally allow Japan to take its place among the nations of the world.

MacArthur is very proud of the G. I.'s. He said: "I admired the American soldier as we came up through the Philippines and on toward Japan—his courage, his unflinching steadfastness in the midst of the greatest hardships and sufferings and dangers but I have never been prouder of the American soldier in all my life than I am of him in Japan in the occupying army. You couldn't restrain the hundreds of thousands of men—you could lay down certain rules but you couldn't control them. However they have inner controls—controls that they learned in the American home, in American schools and in the church." (I am quoting him exactly). There have been practically no problems of looting, rape, etc. Of course you get some lamentable things in a group like that but the record as a whole is remarkably clean and creditable. "I have never never been so proud", MacArthur said, "of the American troops as I have been in these weeks of occupation." They go unarmed, did you know that? You may have read it in the papers—the officers have no sidearms—they go in and out—the soldiers walk up and down the streets of the cities and the villages unarmed. Nobody carries arms except those who may happen to be on sentry duty or the military police. It is just one of those amazing things that is an act of trust. This general who has imagination and understanding went in among this Oriental people—who feared the coming of the American Army. Many stories are told of the way in which they prepared to flee to the hills and expected the Army to live off the country and do all manner of abhorrent things. When the troops came in the streets were empty. Within three weeks the people were going about their business as though the American forces were not there at all. On November 4th I drove in a jeep from Kyoto to Kobe and back — a distance of about 150 miles. All along the way as we drove through the villages were youngsters waving their hands at me, giving the V sign of Victory—shouting—happiness in their faces. It was a triumphal procession from Kyoto to Kobe. But it wasn't for me—it was for the American jeep and whom they thought was inside the American jeep—I doubt whether if they had known there was an American civilian in there that I would have had such a welcome. That is the attitude toward the occupying forces.—Miss Kawai, the head of one of the schools in Japan and one of the famous educators of the world, said to us, "Your men are wonderful". (This is from the Japanese side and I could quote at length from various other Japanese in the government and outside the government but I choose this great educator). Miss Kawai said: "Your boys are wonderful—there have been so many happy incidents. One day a mother was trying to get into a streetcar carrying her baby and an American soldier saw the problem and reached over (he was in the car) and took the baby and then the mother got in. He was separated with the baby from the mother for some time holding the baby high in his arms. Another American soldier standing nearby gave the baby some candy and

smoothed it down. After a little time the mother was able to get into the car far enough to take the baby." Miss Kawai told a half dozen such stories — she told of American boys when women and girls were trying to get into the streetcars (and the trains are so crowded you just can't imagine how crowded they are—people hang on the steps of a through train and they get up on top of a car, and the streetcars are crowded in the same way) making a path, saying "Let the women and children get in here first and then others can come in"—about American boys taking newspapers from a Japanese newsboy on the corners, standing there selling the newspapers for them.— "They are very funny but they are wonderful—they are lovely, they are tender, they are gentlemen. We are so glad to have them here. I tell the Japanese women 'We must bring up our boys that way'." It gives you a sense of pride, doesn't it? I hope nothing will occur to mar what has been happening.

"The G. I.'s are our best ambassadors", said General MacArthur. "They embody the American idea and the best of American life."

I can say only a word about the chaplains and the contribution that they are making. They are working with the Japanese churches, they are even teaching English classes and Bible classes. The life goes on as if you did not have a defeated people and a conquering nation—it goes on as though Americans and Japanese are people trying to learn to live together in a new and noble kind of fellowship.

Again I say the devastation is fearful. Hiroshima, of course, is just a cinder pile; Nagasaki not quite so bleak, because the hills prevented the full effect of the atomic bomb in some parts of the city. But the ruin is as bad in Tokyo where on a single night 100,000 people perished in one section of the city, either by the bombing or by the fires and where on a later night in May 30,000 people perished. How the people are going to live, I don't know. You see the little tin shacks, once in awhile a little wooden building. Dr. Kagawa has succeeded in getting some barracks formerly used by Japanese soldiers and in these already he has made arrangements for the housing of some hundreds of families. That's what war does to a nation. If you want to know what comes from the kind of purposes that moved the military leaders of Japan you must see the terrible harvest. And I suppose the same thing is true in Germany and in other parts of Europe. And when will Americans learn to plan passionately and intelligently for the success of an organization like the United Nations, instead of talking about how we can use the force of the United States in order to make peace in the world? Peace was never made in that way—it never will be made in that way. One of our greatest generals in Japan broke out in regard to the proposal to set up a military system in this country: "It is so antique and archaic and lacking in the knowledge of changed conditions that I simply can't understand why there should be the proposal for universal conscription in the United States. Prepare for war and you will get war. Why can't we plan for peace instead of planning for war?"

Now about the Japanese Christians and the churches. We met with them day after day after day in the Tokyo, Nagoya and Kyoto regions in the most precious kind of fellowship. Hundreds and hundreds of church buildings have been destroyed. I preached twice while I was in Japan—once in the Ginza Church, the roof open to the sky—one church among a half a dozen churches that remained in the city of Tokyo. I preached again in Kobe in the largest church that we had in Kobe. Acres of ruins were about it. The church happened to be a brick building and the people had rallied to put out the fires and save it. Back of the pulpit where the fires had burned into the church there was the silk of two American parachutes, put up there by an American chaplain with the consent of his commanding general. Throughout Japan the Bibles have been destroyed and the hymn books. If you have ever been in a Japanese congregation you will remember that when the scripture is read they all take out their Bibles. I have never seen it so universally done in any other congregation in the world. Their Bibles have been destroyed. Their hymn books have been destroyed and at this particular time there is an unprecedented demand for Bibles from Christians and non-Christians. We are hoping to get them on the way to Japan as soon as possible.

When it comes to the spiritual condition of the churches, of course they were very badly affected by the war. And when the bombing came the dispersal of the population made it increasingly difficult for the work to go on. There are some dark pages in the life of the churches of Japan during the war—pages which remind me of the attitude of many American churches in 1917 to 1918. (Thank God for the most part we took a different attitude in this war and the general mood of our people was much more Christian.) Over against the dark pages are glorious records of Christian faith and fidelity of which I wish I had time to report. The churches now are coming to life and people are turning to them in increasing numbers. There is no question about that. An American officer came to one member of our party and said, "I want to give some money for missionary work in Japan. If I give it will it be sure to get to Japan for missionary work?" When he was told that of course it would his answer was, "I have written to my wife after what I have seen here that out of our small savings I should like to have us give \$1,500.00 at once because of the open door for Christianity that there is in Japan today." Dr. Kagawa said over and over again that there has never been a greater opportunity and greater response than at this present time.

There is fearful hunger in Japan. You would realize what the hunger means if you could see some people that you have known before. They live of course on an impossible ration and men who were large Japanese have shrunk away. That's your impression as you look upon them. You know that they are going to suffer still more from hunger and lack of clothing and lack of fuel. That's a part of the penalty of war—it would break your heart. When we came to have our first communion service in the Reinanzaka Church in Tokyo, the great Congregational church, the pastor of the church came to ask if we could get bread from the Army—that they could not find any bread

for use in the Communion Service. So we took the bread of the Army and consecrated it in the name of Christ and sat down together in one of the most memorable celebrations of the central sacrament of the church that one could imagine. There is hope for the church, there is great hope for Christianity.

Now a word on the schools. We've had almost 500 Christian schools in Japan. Today many of them are in ruins as far as the physical buildings are concerned. I know you people of different denominations would like to ask me about particular institutions. You Presbyterians for example would ask about Meiji Gakuin. Yes, "it's safe" as the Japanese say, although it is in Tokyo. However your Wilhelmina school at Osaka is in ruins. There is just one building partly left, yet there are 500 to 800 girls now in the school. When our party went over to look at the site we found at least 600 girls out on the hillside in the midst of the ruins in their morning worship. Aoyama Gakuin in Tokyo is partially destroyed. The girls' school at Hiroshima which has a history of almost 100 years is entirely destroyed. Chinzei Gakuin at Nagasaki is gone except some bare walls. On the other hand Kwassui College in Nagasaki is almost undamaged. So I could go on giving you the report. Kobe Women's College is entirely undamaged—also, Kwansei Gakuin and Doshisha University. It is a mixed picture so far as the physical plants are concerned.

When it comes to a question of the inner life of the schools during the wartime, here again you have the dark and the medium and the bright pictures. The oppression of the military was terrible—and the attempt to change the constitutions of Christian schools and to do away with all Christian ties was terrific. In some cases the schools yielded—the constitutions were changed. In other cases there was no yielding. Women's schools seem to have come off at that point more universally in a good way than the men's schools. Robert Spencer, now a Lieutenant Colonel in the American Army, said regarding the Fukuoka Girl's School, "The Principal kept the light burning gloriously." And I could name many other places where the same report can be made, i.e., Miss Kawai's School in Tokyo, the Tokyo Womans' College, Kobe Womans' College, et al, et al.

The trouble in trying to tell a story like this is that you are just full of it and case after case and illustration after illustration could be poured out. I wish I could give you some little notion of the most marvelous experience it has ever been the fortune of any men, I think, to have; but it is difficult to do it. Here for example was President Kanzaki at Kwansei Gakuin. Repeated and fearful pressures were put upon him to change the constitution of the school and to make it a different school entirely. Finally one day he gathered his family about him and said: "I am compelled to go again to the police station. I may not come back. I may be arrested. I don't know what lies ahead of me but I want you children to know that your father was an honest man." That's a sample of the faithful testimony many noble Christians gave.

We have a great interdenominational publishing building in Tokyo. It's standing—standing in the midst of ruins. Sagawa, the

manager, arranged to have somebody of his staff at every window of that building during the bombing so that the building might not be destroyed. On the night of the most terrible fire bombing he and the others left their own homes and went down to the publishing house and the Bible house to see if they could save it. The wall between the Bible house and the publishing house began to burn and there was no water. Sagawa went down on the street and organized a bucket brigade with such people as he could pick up on the street and so put out the fire. Somebody said to him, "Why did you leave your own home and go down there to save that building?" His answer was, "We felt it to be a sacred trust." Oh, our hearts were stirred over and over again by wonderful stories of steadfastness and faith.

And the women—I have referred to the women's schools and the way they came through. We had many stories of the work of the women in the churches. Of course we made special arrangements to meet representative women for conference. There are some great characters among the women leaders in the Japanese nation. There is new heart and new hope among them; they say there is a new day dawning for women. You find that also as you read the English paper published by the Japanese, or as you have translated for you the vernacular press. Of course you know that the women are to have suffrage; that the age of voting has been reduced from 25 to 20, and the women (the leaders of the women—I don't want you to get the idea at all that I think that all the women in Japan know what's happening or have any idea about what they are going to do, any more than some American women) are thinking about their political responsibility. One of them said, "We know how the conditions are round about us, but we are very happy. Someway we feel that there is new opportunity for us." She went on to say, "God is just—we've reaped the penalty of what we have done as a nation—but God is good and the new day is before us." I don't want you to think that I am painting an over-bright picture—but I want you to understand that there are things that ought to stir our hearts through and through and make us see that it is possible for us to tie up again the bonds of unity in Christ and to work steadfastly for a "blue" Pacific.

These women are making their plans in the churches, in the Y.W.C.A., in the political parties, and so on. One of the things that I want to get to you very particularly is their concern about the whole Japanese nation so far as the relief of hunger is concerned and the provision of clothing and fuel. Over and over again the Christian group said, "We don't want to re-build our houses, as Christians, unless the others can rebuild. We don't want to be fed through any special relief fund from other parts of the world unless our fellow Japanese can be fed." One day the women came under the leadership of a woman whose husband had been Vice-Minister of the Imperial household for ten years—a woman who was at the very heart of Japanese life. As their spokesman she said, "We have been talking about what we can do—and we want to do our utmost to help. We'd like to take out of the dearest treasures that we have heirlooms of one

sort or another, porcelains and clothing and other things, and send them to the United States to be sold just as a token of what we want to do in this emergency, in this crisis. We know it won't amount to very much in money—but it's all that we can do. What do you think about it?" Of course we said that we thought the women of the United States would be deeply touched by their desire. I hold here in my hand an Obi, an heirloom, made with gold thread—it would cost hundreds of yen now in Japan—taken out of the treasury of one household—but representative of the interest of Japanese women in the life of their people, of Christian women who want somehow to ease the hurt of the world. I thought you'd like to see it. I'm taking it to New York the latter part of this week, and I shall give it to a group of women there, and I doubt not but that it will serve a great purpose in helping make tender our hearts to keep us from the awful callousness that follows war—in the midst of prosperity where our very souls are threatened. Selfishness in the midst of the devastation of the world, in Europe as well as in Japan, can destroy our souls.

I'd like to tell you many other things about the women, but I realize I must not go on. I must however say a word about the Emperor and especially of his courage. If I had time to tell you the whole story you would see what it meant for him to issue the surrender proclamation. It took understanding and nerve. You never could have stopped the fighting when it was stopped except as he stood out and did it. If we had gone in it would have cost hundreds of thousands of American lives as well as thousands of Japanese lives. The hills are full of the instruments of war. We landed below Nagasaki to gas our plane and our men told us there that all through the hills there were great accumulations of parts for airplanes and ammunition and so on. At Atsugi Field there are miles of an underground factory and I suppose there are other factories in other parts of the nation where hundreds of thousands of dollars of delicate and intricate machinery was accumulated.

The Emperor stood out and called for surrender. Of course defeat was certain ultimately, but he had the nerve to call and the people responded. You have read the story of the attempt to break his proclamation and the fidelity of the Imperial Guard.

In closing I recount some experiences which will live in my memory forever, which I think you'd like to have. Being with Russell Durgin, for example, who for more than 23 years was a Y.M.C.A. Secretary in Japan, back there now as one of the counsellors in the State Department because of his great knowledge. He reached Tokyo just two days ahead of us. He was our host and guide for many days. People of all classes rushed up to him with light in their eyes and said, "Oh, Mr. Durgin, it's wonderful to have you back". As you looked on you felt as though you were cashing in on the Christian investment of 25 years, as you felt the influence of that man in the life of the nation. I wouldn't have missed that for anything.

We saw Kagawa, again and again. He was just as he has been and just as he always will be, full of plans and ways in which to minister to human need. Pressed to run for Parliament, he said, "No, I'll

help in shaping up the party, but I'm not going to run for Parliament. I promised my God years ago that I would preach the gospel, and I shall preach the gospel till the end of the day." "What can we send, what can we do, Dr. Kagawa, in the light of this need?" "Three things", he'd answer, "three things—prayer, Bibles, good missionaries." And he's dreaming dreams, and working out practical programs as always, in various groups of the people. Dr. Kagawa in the first meeting that we had with him prayed something like this, "The war is over; sunshine has come. Oh, God, Thou art tender and good." How difficult it would be to make a prayer of that kind if this city were in ruins, and if more than 150,000 people of the population roundabout had perished in the awful havoc of war.

I'm glad to think of that G. I. chorus at Doshisha University at a chapel service. There were as many girls as there are people in this audience. The girl at the organ was playing Handel's "Largo" as we came in. Then came the singing of the hymn that is so popular in Japan, "Thy Will, Not Mine, O Lord". And then the G. I. chorus, thirty men or so in American uniform singing two great anthems—men from the Sixth Army. I'm glad to remember that chapel service.

I'm glad to remember likewise, an upper room in Nagoya. We had driven first to see the utter ruins of the two leading churches of Nagoya, a Presbyterian and a Methodist church. Then we went to see a boys' school that formerly was under the direction of the Methodist Protestant Church, likewise in complete ruin. Then we crossed the street to the Presbyterian girls' school. There we went into a room on the third floor, the windows all out, the evidences of the ravages of the bombs and the fire, for fellowship and for prayer. Over in one corner was a little vase with two red flowers. In the corner opposite was another vase with two yellow flowers and several spikes of green,—all so characteristic of the Japanese. In that upper room, in the midst of the ruins we sang, read great scripture, talked, and prayed together. Thank God for the memory!

Again I shall never forget the visit to the school where Mrs. Baker and I lived when in Japan, Aoyama Gakuin. So many of the buildings were gone. The lovely girls' chapel in which we all took so much pride was gutted. As we walked at the lower end of the campus or compound we found only the ashes of the houses where the missionaries had lived and labored. As I went around the circle I called the names—Alexanders, Galeys, Brumbaugh's, the W.F.M.S. house where so many wonderful women had lived, the Heckelmans, the Igleharts, and Dan Berry, in whose house the Bishop had always lived, and the Frank Scotts and many others who had lived there. I thanked God for these lives that had been put imperishably into the lives of people there across the ocean. At first I was inclined to say, "O how terrible to see these homes in ruin. But think of the ruin all about." But things were there which cannot be burned and never will be burned. On a later day at the invitation of the president I went out for a special convocation, spoke to some hundreds of students, who sang again as Japanese students sing the great Christian hymns. All the faculty were pres-

ent. It was what they called a welcome meeting. I shall not forget the Aoyama Gakuin experience.

I shall never forget the communion service to which I have already referred, with which we began our visit. How surprised we were, two days after we reached Japan, to be invited, each one of us, to preach on Sunday. Before leaving the United States I never dreamed of appearing before a Japanese congregation. But each one of us preached in Tokyo, and we took the same text. We preached again from the same text in Kyoto and Kobe and Osaka. This was the text: "One in Christ." Never did we realize the truth of it so much as we did at that time. And how the Japanese responded!

There is no question about this having been a providential visit. If ever a visit were providentially planned and timed, this one was. General MacArthur said so. When we came to bid him farewell, he said, "You don't know what this has meant, both to the American forces and to the Japanese, and to the future of Christianity in this part of the world." The Japanese said, "You don't know how happy all this has made us. It gives us new courage and hope. We are ready to go forward now. We don't know how we could have started again if the Christians of the United States had not stretched out their hands to us in this way." And they believe that it's possible for the Christian movement to lay hold with power on the life of Japan, for in the Christian movement is the source of democracy.

Do you know that the plan at Christmas is to sing the "Messiah" in Tokyo? They will have a great chorus, one hundred G. I.'s, two hundred Japanese. Wouldn't you like to hear it? Doesn't it thrill you to the very center of your being even for me to refer to it? Can you see that mixed chorus, Americans and Japanese, singing "He shall reign, King of Kings, Lord of Lords, forever and ever"? This is a difficult time for us all over the world. How we need to bow our hearts in penitence! How we need to seek eagerly that we may understand the redemptive power of the Gospel and release it into the life of the world! How we need to be lifted up with the hope that has forever reinforced the Christian heart! "He shall reign, He shall reign, King of Kings, and Lord of Lords, Forever and ever." Praise be to His name. God be thanked for His mercy, and for the challenge that He brings to each one of us. And may we be more faithful servants of His purpose, in Whom alone is hope and joy and life.

